

very, in whatever form or whatever country it exists, is contrary to the eternal and immutable principles of justice and equity, and is therefore a sin against God, which requires additional enormity when committed by nations professing Christianity, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

"2. That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the Western World, which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

"3. That this Convention, while it disclaims the intention or desire of interfering with the Christian communities the terms of their fellowship, respectfully submits that it is their incumbent duty to separate from their communion all those persons who, after they have been faithfully warned in the spirit of the gospel, continue in the sin of enslaving their fellow-creatures, or holding them in slavery; a sin by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave trade.

On which, after a full discussion, it was resolved by a large majority.

That this Board concurs in the sentiments expressed, and the principles laid down in the foregoing resolutions.

W. H. MURCH, D. D., Secretary to the Board.

VERMONT LEGISLATURE.

Resolutions relative to slavery and the slave-trade.

Whereas domestic slavery exists in the District of Columbia, under the express authority of Congress, which, at the time of the cession of the District, re-enacted the slave codes of Maryland and Virginia, and whereas the sanction thus given to slavery, and its continued toleration at the seat of Government, form a manifest violation, by this nation, of the first principles of justice, and have a tendency to corrupt the moral sense, and lower the character of the whole people of the United States; and whereas this nation can have no higher interest, either before God or in the eyes of men, than the establishment of justice and strengthening the just foundation of national honor; and whereas slavery in the District of Columbia, being thus a national concern, and involving national responsibility, it is the right of the State of Vermont to remonstrate against the common wrong, and the degradation of national character, therefore—

Resolved, That Congress ought to exercise its acknowledged power in the immediate suppression of slavery and the slave-trade in the District of Columbia; and whereas, by the Constitution of the United States, Congress has power to regulate commerce with foreign nations and between the several States of the Union, in the exercise of which power, Congress in the year eighteen hundred and eight, abolished the foreign slave trade; and whereas a domestic slave-trade, as unjustifiable in principle as the African slave-trade, and scarcely less cruel and inhuman in practice, is now carried on between the several States; therefore—

Resolved, That the domestic slave-trade between the several States ought to be abolished by Congress without delay.

Resolved, That no State ought to be admitted into the Union whose constitution shall tolerate domestic slavery.

Resolved, That our Senators and Representatives in Congress be requested to use their utmost efforts to give effect to the foregoing resolutions.

Resolved, That his Excellency the Governor be requested to forward a copy of these resolutions to each of the Senators and Representatives from Vermont in Congress.

In House of Representatives, Oct. 29, 1840. Passed. P. T. WASHBURN, Assistant Clerk.

Jury Trial of Fugitives.

In addition to these truly republican resolutions, the Vermont Legislature have passed "An Act to extend the right of trial by Jury."

The Act is drawn with great ability and wisdom, and contains such provisions as will, by no means, operate, we think, as a temptation to slave-catchers to pursue their runaway into the state of Vermont.

Instruction of Slaves

The Charleston, S. C. Observer, affords the evidence from week to week, of an increasing interest among the most devoted Christians in South Carolina, in the instruction of negroes and colored people. The Number for Oct. 10, contains a letter from a young man who is looking forward to the foreign missionary field with a preference for western Africa; in which he gives an account of his conducting a Sabbath school for the slaves. As they cannot read, their lessons are learned by repeating them after their teachers. He expresses the strongest interest in the salvation of his pupils. He represents them as requiring instruction in the very first truths of religion, couched in the simplest language. As to their ignorance, he says that it surprised and deeply grieved him to find two or three instances of adults who could not tell him who Jesus Christ is.

The prayer of every Christian should be offered for the removal of all obstacles and the introduction of every facility for the intellectual and moral elevation of these perishing people.

Cong. Observer.

Two things are worthy of notice, in the above paragraphs.

1. The "increasing interest in the instruction of negroes." Here is positive testimony to the falsity of the charge that Anti-slavery is closing the doors against the "instruction of negroes." I find the article in the Vermont Chronicle, and have the impression that the paper in which it originated is of the same stamp as the Chronicle. So that the accusers of Anti-slavery, are themselves furnishing the refutations of their own false charges.

2. "The prayer of every Christian should be offered for the removal of all obstacles and the introduction of every facility for the intellectual and moral elevation of these perishing people." Now this was designed to ask for anything less than prayer for the abolition of slavery, it is on the face of it, a gross absurdity. To talk about the "removal of all the obstacles," and yet leave Slavery existing, which is itself the "obstacle," is to manifest unparadoxical ignorance of the case, or an inveterate intellectual and moral obliquity.—Vermont Telegraph.

Perhaps a Merited Reproof.

From the Recorder and Watchman.

"The Abolitionists and the Africans of the Amistad."—There are many and strange inconsistencies in many. Many instances of this might be adduced. We offer only one.

It is well known that the unfortunate Africans of the Amistad have excited no little interest both at the north and the south. Nor have the abolitionists been backward to express sympathy in their behalf. And yet, we were somewhat surprised to see in a recent number of the Baptist Advocate that a certain committee "appointed to provide instruction for these strangers, are already in debt." How is this? Have this said committee been imprudent in the management of their trust? Or, have the friends of "these strangers" abated in their zeal for their welfare? We have long since thought that the professions of concern, on the part of the abolitionists, for the welfare of our slaves, was rather a hollow affair. For what are we to think of the benevolence of men, who are looking abroad for objects of charity, where they cannot operate, while they neglect those at their very door? Alas! for human consistency.

CANDOR.

We are happy to say that an effort is now making in Worcester and we hope in other places to furnish the needed relief for these unfortunate persons. Abolitionists will not forget them or their brethren in bonds.

Missionary Intelligence.

Germany.

JOURNAL OF MR. OCKEN.

April 29. Our meeting was this evening broken up by three police officers. The people were commanded to leave, with which they complied. All this took place before I had arrived. About fifteen persons assembled afterwards at my house, to whom I preached the word of life.

May 2. Brethren Lange and Kohner, and myself, received again a summons to attend next Monday at the police office.

Persecution at Baireuth—additions to the Hamburg church—Arrest and imprisonment of Mr. Ocken.

In a letter from Mr. Knauer at Baireuth, just received, he states that three weeks ago he was cast into the common prison, for continuing to conduct religious meetings, and as he could not with a good conscience promise to desist for the future, he saw no prospect of being soon liberated. Mr. K. adds that nine converts had also been arrested, but were not long detained. Our Br. has not been idle in prison; he has spoken with his fellow prisoners on the great liberty Christ came to give to sinners. May the Lord make him instrumental in liberating some of these slaves of Satan. Oh! how consoling to know from divine testimony, that God can and will overcome every event to his own glory, the good of his believing people, and the ingathering of his elect.

I do not know what awaits us to-morrow on the sacred day of rest;—it is probable, we shall be prevented from worshipping our God as his word enjoins. But this we know, to our comfort, however much the heathen may rage, the Lord God will be a shield and a sun to his people, and no good thing will be withheld from them who walk uprightly.

3. Lord's-day. The Lord has been a wall of fire around us: no one was permitted to molest us.

4. Our examination at the police office has been very short; as we declared our purpose was not to answer any more questions whilst our case is pending before The State. With this we got off to-day.

Blessed be the Lord God of Israel! who, in the midst of opposition and rage of his enemies, manifests his power and glory in the conversion of sinners. My heart is gladdened by: three new converts have applied to-day for admission to the church. The conversation with them as to their views of divine truth, and the knowledge of themselves, was most satisfactory.

5. One of our members was summoned to the police office, and asked why he had given up his occupation as lamp-maker; if he was a member of our church; and if he had baptized him. As our Br. knew that if he answered the last question it would bring him into difficulty, he did not choose to answer it. It was given him to understand, they would compel him to this.

6. Though three or four police officers walked backwards and forwards where we were assembled, none entered the house. It was afterwards observed that they went into a dracemall on the other side of the street, and noted down how many persons went into our place of worship.

7. A young man brought to the knowledge of the truth at Baireuth through Mr. Knauer, and expelled from thence by the police for attending the meeting conducted by him, arrived here to-day, for the purpose of staying here.

8. I baptized four dear brethren this evening, among them the two young men who have been so much persecuted by the natives where we were placed, where we now generally administer the ordinance, was overpowered by the high tide, we took a boat at A, and proceeded down the river a little way, where he soon found excellent ground.

13. Preached this evening for Mr. Rheeder, at the Independent chapel. Br. Kohner conducted our service. On reaching home, I was requested to come immediately over to the Bouken strasse. I did so. On entering I found several police officers in the passage; one of whom, named Wichmann, ordered me in the name of the police to go directly to the senator. I told him that our case was not yet decided, but he replied, "I have orders to request you to comply, or else I must send for the soldiers." Mr. Wichmann regretted that he was under the necessity of acting thus. I then complied, and was escorted by a police officer. I found however, soon, that my way was not to the senator, but to prison. On my arrival the keeper asked my name, age, occupation; he then proceeded to examine all my pockets carefully—I had to unbutton my clothes. He found nothing suspicious but a sketch of the sermon preached that evening. I was then conducted up two pairs of stairs, and safely locked and barred in the room in which I am now writing. The Lord has kept me in perfect peace. The first thing that occupied me, when alone, was to prostrate myself before Zion's Lord and King, for counting me worthy to suffer those bonds for his and his people's sake.

14. A very frequently during the night, as the straw mattress and scanty covering afforded little or no warmth. My dear wife obtained permission to visit me, under many restrictions: the interview must take place in the presence of the keeper, the conversation must be in German, and the time not exceed half an hour. I have had several opportunities of conversing with the prison keeper, but his poor head is filled with notions, over which he is constantly pondering, and his mouth is incessantly employed in extracting smoke from that far famed, but filthy weed, tobacco, so that he has neither time for thinking, nor speaking, on account of the smoke within and without.

Being now in possession of my writing materials, I am fully employed. The Lord is very

gracious to me:—he makes good his promise,—Behold I am with you every day to the end of the world;—and if we enjoy his presence it matters not where we are. In his presence is fullness of joy.

Though I have obtained my writing materials, it is only under condition that whatever is written by me and leaves the prison, be first sent to the Stadt-haus for inspection.

Mr. Ocken's defence before the police—Remanded to prison—Profanation of the Sabbath in Hamburg.

15. I was this afternoon taken up to the police. The question so often put to me was again demanded: "Why have you, notwithstanding the repeated prohibitions of the authorities, continued to preach, baptize, and administer the Lord's supper?" I replied, that I only acted up to what God had commanded in his word, and the dictates of my conscience as grounded on the scriptures, that I could never abandon the ground on which I stood, and that I conceived no civil magistrate had any right to prescribe in what way God was to be worshipped. This was put down, and I was conducted back to my prison.

16. My dear wife visited me to-day, but the keeper charged me not to speak in English, nor to touch upon any thing that had a bearing upon my imprisonment. He remained with us during the whole time of our interview.

Several of my dear people greeted me to-day from outside.

Religious Intelligence.

Great Revival in Oregon Territory.—There has been a glorious work of God among the Indians in the Oregon Territory, west of the Rocky mountains, under the labors of the Methodist missionaries, who went out to that country a few years since. It took place at the same time that the great revivals were progressing in this country, during the last winter and spring; and spread from settlement to settlement, and from tribe to tribe, with astonishing rapidity, until five hundred souls were hopelessly changed from heathenism to the religion of the cross. Many disbelievers of the work have been converted, and are now laboring with the power and rapidity. Bless God, for his tender mercy towards his sinful creatures.

Morning Star.

Br. Burr:—It is with pleasure that I add my name to the much that has been published on revivals in this vicinity; and while many of the servants of Christ have been laboring in her cause, I have had the privilege of joining with them in my humble sphere. At Moscow, N. Y., we have had a revival commenced last spring; and on the 17th day of May last, I assisted in organizing a church there that now numbers about thirty members.

On the 21st day of the same month, I assisted in organizing a church, called Jackson and Monroe church, that now consists of some 20 members.

On the 27th of August last, I assisted in organizing a church in the town of Penobscot, consisting of twelve members. At different times, as stated before, I have had the privilege of administering the holy ordinance of baptism, in its diffusion.

May 17th, two persons—May 21st, two—May 24th, two—June 17th, seven—July 6th, one—July 18th, one, and September 5th, two.

A reformation has been enjoyed in Detroit, where Eld. James Stephens resides, the season past, in which he has successfully labored, and has baptized 12 or more happy converts.

EZEKIEL ALLEN, Jr.

Dismant, Oct. 29.

We have received the Minutes of the Pittsburgh (Pa.) Regular Baptist Association.

The Association convened, according to appointment, with the Second Baptist Church of Pittsburgh, on the 16th of October, 1840; and under the introductory Sermon was delivered by Dr. James Estep, from Eph. 4: 3, 4, 5, the letters from the Churches were read. This Association has 7 churches; Number baptized 100: Whole number of members—730.

Among other things we observe the following.

Resolved, That when this Association adjourns to meet with the Forks Church, at Elizabethtown, on Friday before the third of November next, at two o'clock, P. M., and that brother Williams preach the Introductory Sermon, and Brother Estep a case of failure.

Resolved, That we highly approve of the formation of the Am. B. P. and S. S. Society; and believe that it is our duty to circulate the standard works of our denomination published by that Society as widely as possible.

Resolved, That we circulate a petition among the Churches addressed to the General Government, praying the Executive to intercede with the authorities in Germany in behalf of our persecuted brethren in that country, who are now imprisoned for conscience sake; and that brother Estep prepare a petition for that purpose.

Our domestic missionary operations the following resolutions were adopted.

(1.) Resolved, That this Association ought to sustain at least one missionary within our boundaries.

(2.) Resolved, That the Delegates present, and the Pastors and Deacons of the Churches be requested to solicit donations by subscription or otherwise from the friends of the cause; and that a collection be taken up in each Church for this object once in three months.

(3.) Resolved, That a committee, consisting of Brethren S. Williams, J. White, J. Thomas, J. Trevor, W. Owen, and L. Lewis, be hereby appointed to obtain such missionary services, receive such moneys as may be contributed for the object, and disburse the same in the best manner they can, and report at the next session the amount received, expended, and with what success.

Resolved, That those persons whose duty it shall be to collect funds for the support of missionaries, be requested to report the amount they can raise quarterly to the committee, on or before the 1st day of December, 1840.

Adjourned. Prayer by Brother William Reese.

The books and tracts of the A. B. P. and S. S. Society, may be had by application to B. L. Falmestock, corner of Wood and Sixth Streets, who will also take subscriptions for the Baptist Magazine, Baptist Record, and Christian Reflector. The Baptist Library—a republication—can be had by application to R. G. Bedford, Periodical Agent, on Fourth Street, between Wood and Market, Pittsburgh.

What does this Mean?

A new Sect.—A new sect or party of religionists has recently sprung into being, in Mass. called "COME OUTISTS." They have no written creed. Their peculiarities, so far as known to us, are 1. Opposition to a regular ministry. Every one should be his own priest. 2. Opposition to regularly organized Churches. Every one is a Church by himself. 3. A dis-

regard of the Sabbath; all days are alike. In their meetings, for worship, the greatest possible latitude is had. Any one speaks on any subject he pleases, or as Rev. Mr. Ripley, a Unitarian Transcendentalist in a letter to his parish says (see quote from memory)—"Meetings should be free for all to speak and act,—none should be excluded. The text book should be nature [not the Bible] and the commentary every one's feelings and experience." The "Come-outists" have established meetings at Centerville, Cape Cod, Lynn, and perhaps some other places. Their object seems to be to preach against preaching, to organize against Church organizations; and to hold meetings on the Lord's day to put down the Christian Sabbath.

Christian Journal.

Revival.—Brother I. Wescott writes from Stillwater, N. Y., that 78 have recently been baptized in that place.—Vermont Telegraph.

A fact to be remembered.—The Methodist General Conference, at its last session, held in Baltimore, passed a resolution, cutting off the testimony of colored persons, in church discipline, in the Slaveholding States,—so that, however enormous the crime committed by the white person, whether it be adultery, incest, rape, arson, or murder—in the presence of whatever number of colored persons, even though they all be members of the Methodist church, their testimony may not be allowed, in disciplining the guilty!—Vt. Telegraph.

Temperance.

A hint to the spirit-rinder. Every bottle and every glass, which you send out, goes on a mission of misery and death. The drunkard is on the outer circle of the vast whirlpool, and you are tempting him carelessly to float along—each succeeding circle turns shorter, as he approaches the centre; and you just turn away, with the price of his ruin in your pocket, that you may not observe the final catastrophe, just when the poor creature, your victim, with the last intellectual struggle, sinks to rise no more. How do you look in this little mirror?

The social glass.—The following account of the prevalence of social drinking in England, is worthy of the attention of such persons in America as have not been informed respecting such customs in the old country. Let the reader observe particularly the sentence which we print in Italics. The highest class stand above the degrading custom of making the poisonous draught the medium of "courtesy and compliment," while this practice is the indispensable mark of gentility in the very lowest rank.

From Damp's "Philosophy of Drinking Usages in Great Britain."

It is notorious that the drinking habits and customs, and the general manners of nations, have an intimate connexion. A very important branch of the question of national temperance, therefore, lies in the courtesies of society. Here, in addition to the provocatives to intemperance that arise from taste and stomachic desire, we have superinduced the custom of our nature, and is nearly unknown upon the Continent. Let no one, therefore, infer, that the arraignment the particular outward mark, or symbol of courtesy, strikes at the grace of courtesy itself. Continental nations, much more gracious and generous than we, in all the usages of social life, do not acknowledge this custom, and are surprised that we seem compelled to do so.

If we divide the society of the United Kingdom into six gradations, commencing with the nobility, and ending with the laborer and beggar, we shall find, that in all these departments, except the highest, the use of liquor, as the instrument of courtesy and compliment, is general, but becoming more and more strictly and imperatively such the lower we descend. It is a usual, but a great mistake, in the upper ranks, to suppose, that the forms of outward civility, and the ceremonial of social life, are on the lower classes than on themselves. To understand this topic, it is necessary to have examined with great attention the manners of the working classes, and marked the chains of decorum and formality which bind them. In some particular cases, believing to a moment that in giving way to the dictates of personal ambition I may have wished to attempt in France, in despite of the country, an Imperial restoration. I have been formed and brought up under high lessons, and I have lived under noble examples. I am born of a father who descended from his throne, without regret, the day when he no longer thought it possible to reconcile with the interests of France the interests of the people whom he had been called upon to govern. The Emperor, my uncle, preferred to abdicate the empire rather than accept, by treaties, the limited frontier which might expose France to the threats and disdain which are at this moment launched at her from abroad.

"To cause the triumph of the will of the people—to serve the interest the people—to maintain France at the elevated point she ought to occupy, from her genius, her military force, her civilizing power—these are the political principles which the history of my family has revealed to my youth, and which alone have dictated my resolutions.

"Never for one day have I ceased to remember these lessons. The undeserved proscription which, for twenty-five years, has accompanied my life from the glorious throne on the steps of which I was borne down to the prisons which I have just left, has not sufficed to irritate me or to cause me to despair—it has not for a moment estranged me from the dignity, the glory, the right and interests of France.

"When in 1830 the people re-conquered the sovereignty of the people, when you proclaimed this great domain of modern politics, we had a right to conclude that the result of the conquest would respond to the conquest itself; but the country has had its sad experience these last ten years! In the present juncture of affairs I thought that the vote of four millions of citizens had conferred to my family the destinies of France imposed upon us at least the duty to make an appeal to the nation, in order to ask its will. I thought that it appertained to no person to place himself as an obstacle to acknowledged rights, and their natural consequences. I believed perhaps also, that if, in the midst of the national congress I wished to convulse, some pretensions might be heard, I might have the right to awaken the striking reminiscences of the Empire, to display in the eyes of France

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General Intelligence.

Foreign.

Mehemet Ali and the Porte.

CONSTANTINOPLE, Sept. 10.—Rifat Bey bears the following letter for the Sublime Porte from Mehemet Ali for the Grand Vizier:—

"The 9th Regb, 1256 [Sept. 5, 1840, 'HIGHERNESS.—The decision of the Four great Powers—Russia, Prussia, England, and Austria, with respect to the Eastern question, concluded in London by the four Ambassadors, was communicated to me, with a Vizier's order, by your servant Rifat Bey, one of the Ministers of the Sublime Porte, now on a mission at my Court. I received it with the utmost reverence. As, in this decision, the hereditary pacha of Egypt only was granted me, I accepted it with gratitude towards the high Powers, and with all dutiful obedience to your divine shadow. I have not allowed the term of twenty days to elapse in order to accept this favor, since it is necessary that I should submit to the decision of the high Powers, and to the orders of my august master and Sovereign. Before this term of twenty days had expired, I accepted the treaty with many sincere thanks. His excellency Rifat Bey was present at this act. Let not the procrastination here be wrongly interpreted, or ascribed to any unwillingness to execute the will of the high Powers, with respect to the Eastern question. This delay was rather in the hope that I might obtain an assent to my proposals from the magnanimity and grandeur of the high Powers, for whom I profess the greatest regard. When all this shall have come to the ears of your Highness, I entreat, that being an old servant and slave of our august master, the Government of Syria may be granted me for the term of my life, and that it may not be entrusted to another. I promise to ameliorate its situation. Tranquillity shall reign throughout the country; the people, great and small, shall be made happy, and on that score I shall endeavor to render great services to my master, to my Padischah. This favor I expect of your Sovereign, and of the justice of the high Powers, for whom I put up prayers to God. This coming to the knowledge of your Highness, all will depend on the sublime orders. 'MEHEMET ALI'."

Paris, Monday, Sept. 28.—The nephew of an emperor, and son of a king stood this day at the bar of the Court of Peers, summoned by Royal ordinance of Louis Philippe! Napoleon Louis Bonaparte arraigned before the peers, the majority of whom were created by his uncle! Prince Louis Napoleon occupying the station occupied previously by a Fieschi, an Alibaud, and a Barbes! Such was the strange spectacle exhibited this day.

The President then ordered the decree constituting the Chamber of Peers into a Court of Justice; and the act of accusation to be read, in which the accused are charged with having, on the 6th of August last, been guilty of an attempt, the object of which was either to destroy or change the Government, to execute the citizens to arm against the Royal authority, or to excite to civil war by arming.

Prince Louis Napoleon next asked permission to address the Court, when he read from a written paper the following speech:—

On this occasion the prince is reported to have read to the court the following singular speech.

"For the first time in my life it is at length permitted to me to raise my voice in France, and to speak freely to my countrymen."

"Notwithstanding the guards who surround me, notwithstanding the accusations that I have just heard, filled with the remembrance of my earliest childhood, in again finding myself within the walls of this Senate, in the midst of you whom I know, Gentlemen, I cannot believe that it is necessary for me to justify myself here, nor that you can be my judges."

"A solemn occasion is presented to me to explain to my fellow-citizens my conduct, my resolutions, my projects—what I think, and what I desire. If, without pride, without weakness, I recall the rights placed in the hands of my family, it is only to speak of the duties that these rights have imposed upon us all."

"For fifty years that the principle of the sovereignty of the people has been consecrated in France by the most powerful revolution ever effected in the world, never has the national will been more solemnly proclaimed, never been more established by votes as free and as numerous as those for the adoption of the constitution of the empire."

"The nation has not attained this great act of its sovereignty, and Napoleon has said:—'Everything which is not done by the nation is illegal.' Be, therefore, on your guard against believing to a moment that in giving way to the dictates of personal ambition I may have wished to attempt in France, in despite of the country, an Imperial restoration. I have been formed and brought up under high lessons, and I have lived under noble examples. I am born of a father who descended from his throne, without regret, the day when he no longer thought it possible to reconcile with the interests of France the interests of the people whom he had been called upon to govern. The Emperor, my uncle, preferred to abdicate the empire rather than accept, by treaties, the limited frontier which might expose France to the threats and disdain which are at this moment launched at her from abroad."

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(now weakened and almost unrecognized in the Congress of Kings.) France, at that time strong at home, so powerful and respected abroad. The nation would have been free to have pronounced republic or monarchy, or royalty, as it emanates from its will, and all is dependent upon its opinion. Before the manifest expression of its wishes, in my eyes, every counter-pretension is destroyed."

"There was no conspiracy. There were no accomplices. Alone I did all. I repented upon every thing. Nobody knew beforehand either my projects, my resources, or my hopes. I am guilty towards any one in the world. I am against the friends who have followed me. They will not, however, accuse me of having abused courage and devotion like their own. They will comprehend the prudential and honorable motives which do not allow me to reveal to them even, how powerful and extensive were my reasons to hope its success."

"One word more, Gentlemen. I represent before you a principle, a cause, and a defeat. The principle is the sovereignty of the people."

"The cause is that of the Empire. The defeat is that of Waterloo! 'The principle you have acknowledged—the cause you have served under—and the defeat you wish to atone.'"

"There is no difference between you and me, and I will not believe that I can be now devoted to bear the punishment of the defection of others. Representatives of a political cause, I cannot accept as judge of my wishes and acts a political jurisdiction. Your forms decide nobody. In the conflict now beginning in this place there are only the conquerors and the conquered. If you are the former I have no justice to expect from you, and you have no right to impose upon me your generosity."

It seems that the result of the foolish attempt of this man to imitate his uncle, is his confinement in a fortress for life.

Domestic.

PROVIDENTIAL ESCAPE.—Gale on Lake Huron and providential escape of 150 persons.—By passengers in the Great Western, we learn that a heavy gale has been raging on Lake Huron for several days, doing much damage to vessels, and endangering the lives of many persons. Among the vessels mentioned as having suffered, was the new and elegant steamboat Missouri, Capt. Wilkins. This vessel left our port for the upper lakes, on the 20th ult. with 150 tons of merchandise, and one hundred and fifty passengers, many of whom were females.

On Friday last, the Missouri encountered the gale when she was some 30 miles from shore and from what has been gathered, her situation and the course on board must have been deplorable. Soon after the blow commenced, the brick work and connecting pipe of the boilers became loose, which compelled the engineer to quench the fire in order that the disaster might be remedied. Before this was accomplished, however, the force of the waves carried away a rudder post, thus rendering the vessel entirely unmanageable.

In this situation she lay rolling at the mercy of the elements, all of thirty-six hours, and so imminent was the danger that all on board, save the captain and a few others, yielded to their fears, and in a circle of small compass assembled together in the cabin, and prepared by prayer for the fate that threatened them.

Although at every swell of the waves the upper deck moved to and fro, and the hold was four feet deep with water, Capt. Wilkins was firm in his belief to save the boat and those on board. All the goods upon the deck were cut overboard, embracing some ten tons of crockery &c. In the hurry was also thrown over a part of the baggage belonging to the passengers. This relieved the boat considerably, and by continued exertions, Capt. W. succeeded in getting the vessel under command again, and finally returning to Detroit in safety, to the infinite delight and thankfulness of all on board.

To the indomitable and persevering spirit of Capt. Wilkins may be ascribed the preservation of those under his protection. His boat is a new one, perfect in all her arrangements, and belongs mainly to C. M. Reed of Erie.—Buff. Comm.

Melancholy Shipwreck and Loss of Life.—The Banstable Patriot, in a ship dated 6th inst., gives the following:

"About one o'clock yesterday P. M., a schooner was seen in a fog, opposite this harbor, with a small piece of fur on her deck, standing in the water; about one hour after she was seen in a fog, as was thought in attempting to wear round. She partly righted again, when her mainmast was gone, and four men were seen clinging to her hull for about another hour, when they were all washed off."

The vessel came on shore back of Sandy Neck, about a mile from Beach Point light, and proved to be the schooner Rodney, of Boston, Lib

for his own relief. Some think it a mark of wisdom to ridicule every thing new in medicine; as if the science and practice of it were stereotyped, however the Baconian philosophy repudiates the theories of every age and school which comes in conflict with fact. I have stated simple verities. In addition to my own case, I refer to Dr. Lawson, M. D., of Cincinnati, who was restored from confirmed consumption, after all the common remedies had entirely failed.

With gratitude to God for my recovery, I subscribed myself Yours, J. B. Cook.

P. S.—I should add that Prof. Bronson gave me essential aid in recovering the use of my voice.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, NOVEMBER 18, 1840.

The Circular.

We have been requested to send an extra copy of this paper to every Baptist pastor in Massachusetts. This will account for many receiving two copies, and others, who are not subscribers, receiving one. The Circular explains itself.

Dangerous Coalition!!

A coalition truly dangerous to slavery is forming. It seems that Governor Pennington of New Jersey, the Queen and Government of Great Britain and Mehmet Ali, Pacha of Egypt, are conspiring with "the World's Convention" to put down those amiable institutions, the Slave-trade and Slavery. We are certainly at a loss to know how the indignant slaveholders can prevent so disastrous a result as these "incendiaries" aim at, but by calling them, the Queen and Ali, before the august tribunal of Judge Lynch, and there commanding them to demean themselves more respectfully in future. The reader may remember that the great Anti-Slavery Convention, at London, took it upon them to send copies of their doings to the crowned heads of Europe, and to the various Executives of other nations and states. Accordingly, those documents have been communicated to the President of the United States, as well as to many other high functionaries. Their replies are now beginning to appear. Victoria, Governor Pennington and Mehmet Ali have ventured to express themselves very favorably, not towards the Slave-trade or slavery, but towards the Convention and its doings. The Governors of Alabama, Georgia and Tennessee, have also condescended to reply, but not in a tone quite so acquiescent and encouraging. They stand, indeed, upon their dignity, in defiance of the world.

Governor Bagby, of Alabama, seriously blames the Hon. S. M. Gates, member of Congress, for using his "franking privilege" in sending those documents to him, and thinks they relate to a subject "absolutely improper for public discussion."

Gov. McDonald, of Georgia, says—"This is a subject which, with the object intended by it, admits of no argument; and all who seek to agitate it and carry out the above purpose, either by courting foreign alliances, or the use of other means, shall be regarded and treated as public enemies, outlaws and traitors." Alas! how very dreadful!—Gov. Polk of Tennessee, closes a long letter as follows—"The only further notice which I shall take of these nefarious proceedings of foreigners, with whom you stand associated, will be to expose them to the indignation and reprobation of the people of Tennessee." How terrific these threats will sound, as they shall fall upon the ears of hundreds of millions in the old world, whose minds have been about made up to call the slave-trade "piracy," as do even the laws of our own Congress, and to consider slaveholding so nearly allied to the trade, that it does not belong to those "graces" against which, an Apostle says, "there is no law," but to those abominations, against which Heaven and Earth "cry aloud and spare not"—against which God thunders in peals of wrath, and Christendom is uniting to deliver the world from the devastation and the disgrace. The darkness, which even now envelopes the minds of these governors, is like that of Egypt, we might well call them *Pharaohs*; but if most soon give way to the rising light, and then these identical men will stand abashed at the positions they now assume.

We give below the answer of Governor PENNINGTON, which will do him and our nation honor in the eyes of the world; and also, the replies of Victoria and Lord Palmerston. That of Mehmet Ali is long and of the most favorable character, but is omitted for want of room.

THE GOVERNOR OF NEW JERSEY, U. S.

Newark, New Jersey, July 20th, 1840.

Sir—I acknowledge with great pleasure the receipt of your communication in behalf of the convention held in London on the 12th ult., on the subject of the abolition of slavery and the slave-trade. Impressed as I am with the importance and the truth of the principles and views therein expressed, it is my earnest desire that this country may, at the earliest day in her power consistent with security and the peace of the Union, join hand in hand with the humane on the other side of the water, in washing out the stain upon her name, and in presenting to the world a model of moral character. The means to be used as proposed by your convention, are of a "moral, religious, and pacific character," and it is by these means alone, I am satisfied, this great object can be attained. New Jersey, by an act passed the 24th of February, 1810, has defined her policy. By that act every child born of a slave within the state since the 4th of July 1804, or which shall thereafter be born, is declared to be free, but to remain in the character of an apprentice in the service of the master, if a male, until twenty-five years of age, and if a female, until the age of twenty-one years. Under the operation of this law slavery has become almost extinct with us, and I am happy to say that, so far as my observation extends, the condition of servitude is of the most mitigated and indulgent form.

Thanking you for your kindness in communicating the progress of the convention, I remain your very obedient servant,

WILLIAM L. GORHAM,
Governor of New Jersey.

THOMAS CLARKSON, Esq., Sec. &c. &c.

Queen Victoria.

The address the sovereigns agreed upon by the General Anti-Slavery Convention has been presented, in a handsomely engraved form, to Her Majesty, Queen Victoria. It had been intended to present it at the levee, but the time for this having been suffered to elapse, it was put into the hands of the Marquis of Normandy; and an account of its presentation and most gracious reception is contained in the following communication from Lord John Russell.

Downing street, August 21st, 1840.

Sir,—I have received and laid before the Queen an address to her Majesty, signed by yourself, as President, on behalf of a Convention having for its

object the immediate and entire abolition of slavery and of the slave trade; and I have the honor to acquaint you that her Majesty was pleased to receive the address most graciously.

I have the honor to be Sir,
Your most obedient servant,
[Signed] J. RUSSELL.
THOMAS CLARKSON, Esq.

Foreign Office, August 22nd, 1840.

Sir,—I am directed by Viscount Palmerston to acknowledge the receipt of a letter and of a memorial signed by you, the letter requesting the intervention of her Majesty's Government with the Sultan, for putting down the slave-trade and for abolishing slavery in the Turkish dominions, and the memorial requesting his lordship would instruct the functionaries in the service of Her Majesty's government, not to hold slaves, nor to hire them directly or indirectly.

I am directed by Viscount Palmerston to state to you, that Her Majesty's Government concur in the benevolent views of the general anti-slavery convention, as expressed in those papers, and will be glad to assist, as far as they have the means of doing so, in carrying out these views into practice.

I am, Sir, your most obedient servant,
[Signed] LEYFORD.
THOMAS CLARKSON, Esq. &c. &c. &c.

Slave-holding courtesy and Christianity.—The following letter reached us on the 10th inst. We publish it with a strict regard to accuracy in all respects, without note or comment, stating only that the writer is put down on the Triennial Register as a Baptist Minister in Georgia.

Henry City, August 24th, 1840.

Cyrus P. Grosvenor—Sir I received from you and your abolition Company an address to the Southern Baptist which I suppose was intended for my perusal. I have looked it over carefully, and pronounce it a foul slander upon the Baptist of the South, and therefore perfectly willing to your non fellowship declaration. For if I never eat Bread Secretly unless I do so with such foul slanders as I am satisfied you are I shall be debared the privilege Balance of my days, and I say you profess to be Christians I say to you drop your meanness and try and worship God. Don't send me any more of your foul slanders.

T. D. OXFORD.

The Bible First and Last.

Quest. Would you have me neglect the Bible to read a religious Newspaper?

Answer, first, by asking another very similar question, viz. Would you have me neglect the Bible to attend a religious meeting?—and secondly, by saying that families who take and read a religious paper, commonly read the bible much more than those which take no such paper; as persons, who are punctilious in attendance at religious meetings, are the most assiduous readers of the scriptures. Put these two answers together, and you will know in what relation to bible-reading I hold the reading of a religious periodical.

Inquiries are started in every religious Newspaper, which ought to conduct the reader to the oracles of God for solution.

Do idle people read the bible more than others? Certainly not. It is the active, industrious man who finds the most time for intellectual and moral improvement, because he seeks time, if any one does, for that high purpose.

I am aware that there are persons of both sexes, who always have upon their tongue the complaint of "no time for such things"—no time to read history, or to acquaint themselves with geography, or science of any kind;—and so they pass life away, knowing but little more when they leave than when they entered it. But I know, also, that others whose hands are quite as much occupied with labor and who have quite as many and as heavy cares as they, do find time to read, and do make very great attainments in knowledge. Some such become soundly learned both in this world's sciences and in the knowledge of God.

The leisure and advantages of a Collegiate life will not make a learned man, without close, active, persevering personal application. A member of college may, easily enough, let so many minutes and hours slip through his fingers unimproved, that he will make but little progress during his whole course.

Make a vigorous trial, reader, if you are one that is ready to utter excuses for ignorance, on the score of "no time," make a vigorous and patient trial of what can be done by doing one thing at a time, doing it well, and then, without needless delay, proceeding to another, and so on. Do this, and instead of hurry and bustle and "no time" and little accomplished, you will soon be astonished at the progress you will have made, and surprised to find yourself in possession of so much leisure. You will soon begin to seek how you may best fill up your vacant hours. The bible will not only be read, but studied;—other valuable books, of which, perhaps, before you had scarcely heard, will be familiar to you;—you will be living the past world over by your knowledge of history, and will be more deeply interested in what the present world is doing. The future will grow in importance, in your estimation, as you come to see how the great tide of past and present events is pressing onward to mingle with those which are yet to transpire, and that in all those you are to have a personal interest. "No man liveth to himself." You hold many connections with the world around you; and if wise, you will wish to know these connections and the duties you owe to your fellow-men and to God, that you may discharge them pleasurably and with honor.

Study, then, your bible first, to ascertain your duty as set forth in the broad principles revealed in its sacred pages; acquaint yourself with every species of valuable knowledge; let the religious newspaper have its share in quickening your inquiries and furnishing you with much that has taken place;—read it with care, and that you may not be misled by the opinions of others, test every one of them by the bible. In this way, instead of neglecting the bible, you will read it more;—you will make it the first and the last in your means of improvement—the constant regulator of your thoughts, affections and conduct.

Thanksgiving.

To those who love and fear God we need say nothing to convince them of the debt of gratitude they owe to Him in whom they live and move and have their being, and from whose beneficent hand they know that they receive the unnumbered blessings they enjoy. The return of this sacred festival will itself awaken their gratitude afresh, and cause them to repent of having so inadequately appreciated the benefits bestowed upon them by His unmerited grace. They will think of

His goodness and speak of His love, until their hearts burn within them, and they shall anxiously inquire, "what shall we render unto the Lord for all his benefits?" Their gratitude will prompt them to holy action in glorifying God and doing good to man. They will sympathize with the millions who are deprived of those blessings, and their sympathy will be productive of beneficent efforts to relieve the sufferers. "If," said the Savior, "ye know these things, happy are ye, if ye do them."

Elections.

Vermont.—Returns have been received from various parts of this State, which uniformly give a gain on the Harrison ticket since September last. The majority will probably be from 12, to 15,000.

Delaware.—Has given a Harrison majority of 900.

Virginia.—The returns have not all been received, but it is generally conceded to Van Buren.

Indiana.—Harrison majority—over 12,000.

Pennsylvania.—The Harrison majority is stated to be 343.

Georgia.—Returns from a majority of the counties give a whig gain of rising 2,000. The Whig majority will probably be from 6,000 to 8,000.

Kentucky.—The Whig majority is estimated to be from 17,000 to 20,000.

Indiana.—Whig majority probably over 12,000.

Michigan.—Whig majority over 1,000.

Massachusetts.—The Whig majority in this State is about 18,000. The gubernatorial vote will be 1,000 to 2,000 less. The number of votes polled, was nearly 20,000 greater than at any previous election. 10 Whig Congressmen have been chosen. In 4th district, the democratic candidate has succeeded by a small majority. In the 10th there is no choice.

Electors ascertained to be chosen.

Harrison.	Van Buren.
No. of Electors.	No. of Electors.
10	7
New-Hampshire	
Vermont	
Massachusetts	
Rhode-Island	
Connecticut	
New-York	
New-Jersey	
Pennsylvania	
Delaware	
Maryland	
Virginia	
Georgia	
Michigan	
Ohio	
Indiana	
Kentucky	
195	30

148 votes constitute a choice.

There are 9 States more to be heard from.

How to make a good Pen.

As every one ought to be able to make a good pen, and as the winter schools are about to commence, we take the liberty to suggest that the principal difficulty is found in cutting the point, and that a good point may be cut by holding the knife parallel with the line which it describes or marks vertically in splitting the point; i. e., cut the point so that the inside of it will be just as wide as the outside; for, if you cut the inside, as is usually done, narrower than the outside, you take away the elastic power of the point, and prepare it soon to turn to the right or left like a hook, and to become unmanageable and useless. On the plan here recommended the elastic power of the point is preserved on the inside, and you will find your pen write much better, and last much longer. Please try it, and give due credit to the Reflector, who loans to have his correspondents legible writers, as well as good compositors. If our plan succeeds, as we verily believe it will, if you make a fair trial of it, all we ask in payment for this recipe, is a good article for our paper, written with a pen of the improved pattern.

Communication.

For the Christian Reflector.

"A Baptist Layman."

Dear Brother Grosvenor,—The author of "the second Edition of Wayland's Limitations of Human Responsibility," which appeared in the Christian Watchman some time since in two Communications over the signature of "LAYMAN," was Professor GAMMELL of Brown University.

And as the Editor of the Watchman, in his wisdom, or prudence, or impartiality, whichever you please to call it, closed his columns against such a reply as those Ministers and brethren had prepared, upon whom "a Baptist Layman" poured out the vitals of his pro-slavery indignation, it is meet that the public should know the man who is entitled to the honor of those productions.

Since noticing in your paper of this week, that the Editor of the Southern Watchman and Biblical Recorder states that the writer of two communications in his paper, over the same signature, is not a Southern man, we have compared the Northern and Southern productions; and, from the striking analogy (in many particulars) between them, am strongly impressed that the same hand produced them both. The arrogance (to use no harsher term) of his communications in the Christian Watchman, was quite enough for the endurance of Northern Christians, and to entitle the author to the warm gratitude expressed by the Editor of the Biblical Recorder. But that the Professor is guilty of the duplicity and meanness of pretending to be a Southern man, and of using the phrase, "we of the South," as a cloak under which to deal out Southern slang upon his Northern brethren, and so warmly defend the *divine Institution of human merchandise*, I am loth to believe. And yet some Northern man, it seems, has done it. If not he, who is it? It is to be hoped, if Professor G. is not the "LAYMAN" of the Biblical Recorder, he will make haste to let it be known. Otherwise, the striking analogy in the spirit, the arguments, the shape of the arguments, and the words of the two productions, together with the signatures and the statement of the Recorder, and the known fact, he is the "LAYMAN" of the Christian Watchman, will attach it to him in the minds of

N. B. Please insert the following brief extract, that your readers may see how a Northern man with a southern spirit, and professing to be a southerner, can write—"Now there was a day when the sons of God came to present themselves before the Lord, and the adversary came among them. If we join with our brethren in offering OUR gifts, and the Abolitionists come up also, what position shall WE take? Should WE not, at least, allow them all the privilege that God did the adversary?"

Remarks by the Editor.—We have no desire to

bring reproach upon Professor G. or any other man; but our correspondent is a responsible man; and we are of opinion that the Baptists have an undoubted right to know who of their brethren at the North is conspiring with slaveholders to uphold slavery by circulating his numerous Anti-slavery brethren. We say *conspiring*, because they are so, despite every attempt of their few pro-slavery brethren to make the South believe otherwise. We say to the South—be not deceived on this point—you will know how this matter stands in due time.—The large majority of Northern Baptists are known here to be decidedly, conscientiously, immutably opposed to slavery, and will never more consent to its continuance in the church. If the South persist in upholding it, the South must meet the dread responsibility, unaided—nay, *discountenanced* and *rebuked* by the Baptists of the North, whatever support they may receive from others.

Notice.

The ministers connected with the Wendell Association, will hold their next quarterly meeting with Brother Silas Kenney, in West Royallton, on Wednesday the 18th of Nov., at 1 o'clock, P. M. Br. Samuel Everett is to preach.

L. R. FLEMING.

BRIGHTON MARKET—MONDAY, Nov. 9, 1840.

(Reported for the Daily Advertiser and Patriot.)

At market 1500 Beef Cattle, 600 Steers, 3500 Sheep, and 520 Swine.

Prices.—Beef Cattle.—In consequence of the Election and the show, purchases were scarce and sales few. We quote first quality 5 25 a 5 50; second quality 4 75 a 5; third quality 3 50 a 4 50.

Barrelling Cattle.—Prices further reduced. We quote Mess 4 50, No 1 \$4, No 2 \$3.

Swine.—No sales offered to day.

Sheep.—Lots 1 33, 1 42, 1 55, 1 58, 2 23, and 2 50.

Straw.—Lots to peddle, 3 12, 3 55 and 3 78 for 50; and 4 12, 4 58 and 4 78 for Barrows. At retail from 4 12 to 5 12.

Bank Note Table.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shawmut, Union and Washington, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:—MASSACHUSETTS.

Fulton Bank, Commercial Bank, Franklin Bank, Lafayette Bank, Nantank Bank, at Lynn, Chelsea Bank, at Chelsea, Middlesex Bank, at Cambridge, Roxbury Bank, at Roxbury, Bank of Norfolk, at Norfolk, Adams.

Hampshire Bank, Northampton, MAINE.

City Bank, of Portland, Franklin Bank, at Frankfort, Agricultural Bank, at Newbury, Bangor Commercial Bank, at Bangor, Calais Bank, at Calais, Bank of Old Town, Still Water Canal Bank, at Westbrook, Washington County Bank, at Calais, Mercantile Bank, at Bangor, Globe Bank, at Bangor, Peoples' Bank, Bangor, Penobscot Bank, Bangor, NEW HAMPSHIRE.

Wolfsboro Bank, at Wolfsboro, Concord Bank, at Concord, VERMONT.

Bank of Bennington, at Bennington, Bank of St. Albans, at St. Albans, Essex Bank, at Guildhall, Bank of Manchester, at Manchester, Bank of Windsor, at Windsor, Bank of Montpelier.

The Bills of the Globe Bank, Bangor, are received at Geo. F. Cook & Co's, at par.

Died.

In Worcester, Oct. 30, Cassius E. Willer, son of Mr. Martin Willer, 16; 3; 3; Maria Peabody, daughter of Mr. Wm. B. F. 3; 3; 3; Mrs. Caroline M. Belden, (deceased) 29.

In Athol, Sept. 28, Mr. Chester Twichell, aged 40; Sept. 11, Ellen B., aged 3 years; Oct. 5, a child, aged 16 years, both daughters of Mr. Chester and Mrs. Sally Twichell, all of dysentery; Sept. 16, Lucy Ann, daughter of Mr. Joseph and Mrs. Dorothy Stockwell, aged 10 years.

In West Boylston, Nov. 6, Mr. Aaron Goodale, aged 61. Printer in Vermont and Illinois are requested to insert the obituary notice.

In Portsmouth, N. H., Oct. 30th, Dea. Samuel Bowles. He had been in the non-par of the time during the summer, but was better, and we were hoping that his stay among us would be prolonged. But on Thursday morning he returned from his business labors under an attack of Cholera, and before noon of the next day he was a corpse. He had long been afflicted with dysentery, and it was evident to him that this was his last sickness. He said that death had no terror to him; he trusted that all was well with him. Dea. B. was 70 years old, and had been in his Master's service for more than forty years. The last years of his life he gave, in conjunction with a few others, to founding and carrying out the Baptist church in this town. He was greatly beloved by all true Christians in our midst, and was emphatically a light among us.

In Wilmet, N. H., 31 ult. widow Mary Cram, aged 87.

Mrs. CARRINA MESSINGER. Died in Bellington, Oct. 27, Mrs. CARRINA MESSINGER, wife of William Messinger, aged 41. Mrs. M. had been for more than ten years an exemplary member of the Baptist church in B.; and having lived the life, she died the death of the righteous. She had been for some time in a delicate state of health; and, though not confined to bed, yet she lay for several months being deeply impressed with the idea that her end was near. She conversed much upon the subject of death, particularly with her family, and had literally set her house in order in anticipation of it.

When asked, a few days before her death, if she could commit her all to Christ, and leave upon him, though in a very feeble state, and unable to converse much, yet she expressed, in the fullest terms, her unshaken confidence in the Savior, and the happiness she felt in looking to him alone for the pardon of her sins and the salvation of her soul. "O how lovely," said she, "does the Savior appear! He is precious, precious." When asked if she had any special request, which she wished to have presented at the mercy seat, she replied, "only that I may be prepared to depart. I have no anxiety about recovering." She afterwards made a few other remarks similar to the above, but which are not distinctly remembered, and then added, "O how pleasant it is to converse with christian friends."

This has been to me a delightful interview." One Lord's-day morning she asked what day it was, and being told it was the Sabbath, she replied, "O it is the day on which the blessed Savior rose," with other similar remarks. That evening, after she had become nearly speechless, she repeated in a whisper, of her own accord, those beautiful lines:—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head;
And breathe my life out sweetly there."

She then added a few broken sentences, which were the last uttered, indicating that her mind was dwelling with delight upon heavenly contemplations. Soon after this she sunk into an apparently insensible state, in which she remained till God was pleased to take her to himself. Here is another added to the many instances in which the Word has been fulfilled of the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Mrs. M. was much beloved in the neighborhood in which she lived, as well as by the church of which she was a member. Many can bear witness to the readiness with which she entered the chamber of sickness and death, and to her kind and skillful attentions, at times when such attentions are so peculiarly grateful. She has left a husband and two daughters to mourn her loss. But they do not mourn as those without hope. They were all members, with her, of the church militant, and are permitted to look forward, with a sustaining hope, to the hour when they shall meet her in the church triumphant, "a whole family in heaven."—Comm.

The Village Reader.

A NEW READING BOOK for the higher classes in common schools and academies; by the compilers of the CHILD'S GUIDE, INTELLIGENT READER, &c. "I am very much pleased with the selection."—Rev. James Davis, late Professor of Westfield Academy, and a member of the Massachusetts Board of Education.

"It appears to us that the authors of this book, have made a very judicious compilation and the general principles upon which the volume has been prepared, seem to us very just and correct."—Horseford, Eggleston.

"It possesses decided and substantial merit."—Christian Watchman, Boston.

Recommended also by S. S. Green, late of Leicester Academy, and Superintendent of common schools for the town of Springfield, into the 20 districts of which, the work has just been introduced,—and by various others, teachers, &c.

Sold in Worcester, by Dorr, Howland, & Co. and the other Booksellers, of whom copies may be had by Committee gratuitously, for examination.

Nov. 18, 1840. Sw.

Strayed.

BROKE into the enclosure of the Subscriber, on the 10th inst. a RED COW, supposed to be about ten years old,—the end of her horns have been sawed off. The owner is requested to prove property, pay charges and take her away.

PHILANDER GLEASON.

Worcester, Nov. 17, 1840. Sw.

Sweet Potatoes.

30 BUSHELS Carolina Sweet Potatoes, very cheap, just received for sale by J. R. BIGELOW & CO.

Nov. 9, 1840. 46

Classical and English Boarding School.

THIS school is situated in Berlin, 30 miles west of Boston, and 15 north-east of Worcester. The location is healthy and retired, affording a calm retreat from noise and bustle, which the assiduous student desires to appreciate.

The Winter Term will commence on the seventh of December, and continue twelve weeks. Charges for Board, tuition &c. \$25.

A course of Lectures will be given to the School during the term.

Pupils are under the constant care of the Principal, and subject to a mild and parental discipline.

JOSIAH BRIDE.

Berlin, Nov. 11, 1840. 4v.

New Figs and Raisins.

JUST received a supply of new Figs and Raisins of the last importation, at J. R. BIGELOW & CO.

Nov. 9, 1840. 46

Buck-Wheat Flour.

20 PACKAGES New Philadelphia Buck-Wheat Flour in half, quarter and eighth barrels. Just received and for sale by J. R. BIGELOW & CO.

Worcester, Nov. 9, 1840. 46

Bargains, Bargains.

The best Bargains ever offered in Worcester. THE subscriber is this week receiving from Auctioneer and elsewhere, the largest assortment of Goods he has ever offered, and at the lowest prices.

Among which may be found—Broad Cloths and Cassimeres—Pilot and Beaver Cloths—English and French Merinos—Thibet, Alpaca, Indian, Lams and Orleans Cloths—Muscadine do. Laines—Cambrics—Alpines—Light and Dark Silks—Prints—Red Tickings—Bleached and Brown Cottons—Gloves—Hosiery &c. Together with a complete assortment of all other kinds of dry Goods, all of which will be sold much less than we've offered in Worcester, by ORRIN RAWSON.

Worcester, Nov. 4, 1840. 46

CARPETS!!

HANDSOME Ingrain Carpets at 50 cents the yard. Heavy and Lightings at very low prices. Indigo, even descriptions of Furnishing Goods CHEAP. ETC. CAN BE BOUGHT AT ANY STORE IN NEW ENGLAND.

Purchasers can only secure the best bargains by calling on HENRY H. CHAMBERLIN & CO'S.

Worcester, Nov. 4, 1840.

The Parents Present for 1841.

THIS little work consisting of copious selections from the Father's Present in Dublin in 1833, with the addition of pieces extracted from various eminent Authors chiefly American, makes a very appropriate and valuable Christmas and New Year's present, for sale by DORR, HOWLAND & CO.

Worcester, Nov. 4, 1840.

Iron Stone Dinner Ware.

THE Subscriber have just received an assortment of Mason's Iron Stone Dinner Ware in sets including the DARK BLUE CANTON PATTERN, LIGHT DO. DO. DO. and White of French Shapes.

To those who have used these wares, they require no recommendation; others are invited to try them, with a guarantee that they will suit, or no sale.

N. B. The prices are the same as the lowest City prices without any addition for freight.

HENRY H. CHAMBERLIN & CO'S.

Poetry.

From the Charleston Courier.

Miriam.

Amid the flexile reeds of Nile a lovely infant
 slept,
 While over the unconscious babe his mother
 watched and wept,
 Nor distant far another stood, whose tears flowed
 fast and free,
 'Twas Miriam the beautiful, the bright star of
 the sea.

With breaking heart that parent bids farewell to
 her doomed child,
 Commending to Almighty God his spirit unde-
 flected.
 The sister lingers yet to mourn o'er tyranny's
 decree,
 And bitter was thy agony, fair maiden of the sea.

The palace of the Pharaohs now sends forth a
 noble train,
 Thermutis comes by heaven led, to break her fa-
 ther's chain.
 And who is she that homage yields upon her ben-
 ded knee,
 It is the graceful Miriam, the brightener of the sea.

Trembling she rose and timid stood upon the wa-
 ter's edge,
 When lo! the princess marks the boy slumbering
 amid the reeds.
 A fairy ark and founding too! 'tis fortune's gift
 to me.

Joy to the heart of Miriam, the fair star of the sea.
 A nurse for this deserted babe, cried Pharaoh's
 gentle daughter,
 Whose name, my nymphs shall Moses be, thus
 rescued from the water.

A woman of the stranger's race I'll quickly bring
 to thee.
 Said the delighted Miriam, the day star of the sea.
 She turned aside nor tarried long for soon her
 infant brother,

On the familiar bosom lay, of his own Hebrew
 mother,
 And bounding onward by her side full of trium-
 phant glee,
 Went Miriam the beautiful, the bright star of the sea.

Time fleets—the child to manhood reared has
 left his proud abode,
 And royalty's bold protégé has broken Egypt's
 rod.
 The oracle of Israel has set his nation free!
 Then sung melodious Miriam, enlightener of the sea.

But why hast thou at Hazroth thy timbrel cast
 aside,
 And dared to lift thy voice against the legisla-
 tor's bride?
 For this shalt thou be smitten, till thy brother's
 prayer for thee

Restores again thy loveliness, rash lady of the sea.
 A wail is in the wilderness, a deep and solemn
 wail—
 The prophetess who soared beyond mortality's
 dark pale,
 Has to the spirit's promised land departed pure
 and free,
 Farewell inspired Miriam, thou lost star of the sea.

M. P.

From the Philadelphia Saturday Courier.

Belshazzar's Vision.

Hour of an empire's overflow!
 The princes from the feast were gone;
 The idol flame was burning low—
 'Twas midnight upon Babylon.

That night the feast was wild and high,
 That night was Sion's gold profaned;
 The seal was set on blasphemy,
 The last deep cup of wrath was drained.

'Mid jewelled roof, and silken palls,
 Belshazzar on his couch was flung;
 A burst of thunder shook the walls—
 He heard—but 'twas no mortal tongue.

"King of the east" the trumpet calls—
 That calls thee to a tyrant's grave,
 A curse is on thy palace walls,
 A curse is on thy guardian wave.

"A surge is in Euphrates' bed,"
 That never filled his bed before;
 A surge that ebb the morn be red
 Shall load with death its haughty shore.

"Behold a tide of Persian steel!"
 A torrent of the Median car;
 Like flame their gory banners wheel;
 Rise, King, and arm thee for the war."

Belshazzar gazed—the voice was past;
 That night was Sion's gold profaned;
 But echoed on the sudden blast,
 The rushing as of mighty plume.

He listened—all again was still;
 He heard no chariot's iron clang;
 He heard the fountain's gushing rill,
 The breeze that through the roses sprang.

He slept—in sleep wild murmurs came;
 A visioned splendor filled the sky;
 He heard Belshazzar's taunted name,
 He heard again the prophet's cry.

"Sleep, slant! 'tis thy final sleep:
 Or, wake or sleep, the guilty dies;
 The wrongs of those that watch and weep,
 Around thee and thy nation rise."

He started 'mid the battle's yell,
 He saw the Persian rushing on;
 He saw the flames around him swell—
 Thou'rt ash! a king of Babylon.

"Be Diligent."—It is abundantly clear that
 the Christian should do all in his power for the
 souls of men and the glory of God, and few
 duties are more enjoined in the Bible than this
 of Christian diligence. It is a virtue that all
 may practice, for there is always enough for
 a good man to do; and it is a fact so palpable as

to have been generally noticed, that not the men
 of the greatest powers, but men of the greatest
 diligence and devotedness, have accomplished
 the greatest amount of good in the world.

Morning Star.

Religious Miscellany.

The Glory of the Church.

We have lately read with great pleasure a dis-
 course of F. A. Cox of Hachney, London, from
 which we present our readers an extract. The
 text is—"Glorious things are spoken of thee, O
 city of God." The occasion was the opening
 of a Baptist Chapel, Willington Square, Hach-
 ney, England.

We take the extract from the midst of the
 discourse, without the formality of describing its
 connection; and only ask the reader to consider
 whether his own heart is in harmony with the
 sentiments here exhibited, or is he disposed to
 think lightly of such a "city of God?"

"Glorious things" are spoken of the worship,
 and of the sacred days of Zion. These, with
 their accompanying services, are no ordinary
 sources of privilege and delight. The Sabbath
 is a gleam of celestial sunshine breaking through
 the clouds of time; and the Christian sanctuary,
 like the summit of Mount Tabor, is the hallowed
 place of meeting with Jesus and his friends of
 both worlds. "We have seen thy glory, O God,
 even the glory of our God, our King, in his
 sanctuary." The more ceremonies of wor-
 ship are nothing; the soul that breathes it is
 all; the solemnity that awes, the tranquility that
 elevates, the faith that realizes, the hope that
 cheers, the love that burns. Let but a coal be
 given from the holy altar, and "glorious things"
 will be spoken of our worship. It will be hum-
 ble, spiritual, ardent, pure, united, constant, and
 effectual. We shall sing with the heart, pray
 in the spirit, hear with the understanding, and
 "God, even our God, will bless us."

Heaven itself is represented in Scripture as a
 temple and a scene of holy worship. Its inhabi-
 tants are described as having harps, and singing
 the praises of the great God, with united har-
 mony, saying, "Blessing, and honor, and glory,
 and power be unto him that sitteth upon the
 throne, and unto the Lamb for ever." There
 the celestial light "shines inward," as well as
 outward, prompting to these high celebrations
 and rendering each sanctified heart the altar of
 eternal devotion.

How glorious has been the worship of the true
 church on earth, even amidst its deepest depres-
 sions and most calamitous dispersions! What
 heaven-aspiring joy has issued from the dun-
 geons of martyrdom, and charmed the midnight
 hour! What songs of adoration have been heard
 by listening angels in deserts, and dens, and
 caves of the earth; and what fellowships
 have sanctified the distant wilderness! The
 spirit of persecution has there contained in
 vain with the scattered disciples of Christ, who
 have proved amidst their weakness, the strength
 and immortality of their principles, and have
 sung the songs of Zion, amidst sorrow, sickness,
 and death.

"Glorious things are spoken" of the inhabi-
 tants of the city of God. It is true that piety is
 mingled with much imperfection in the present
 state. There exists many things which fellow-
 Christians deplore in each other; many sources
 of vexation, discontent, and division exist in
 this imperfect world; many blemishes of char-
 acter and spirit which each discovers in himself,
 and a vigilant adversary may discover in all;
 nevertheless, the spiritual children of Zion pos-
 sess a beauty which attracts the eye of the Lord
 of all. Among them, and then only, are to be
 found the graces of the Spirit. The interming-
 ling of worldly principles may be seen, and a
 piety which is not sufficiently pure and exalted;
 but where else is anything really excellent and
 divine to be found? Where but in the church is
 the meekness and gentleness of Christ?—
 Where does the lion crouch, and his ferocity de-
 part, but within the precincts of the sacred tem-
 ple? Where does human nature appear regene-
 rated and dignified but there? There, and there
 only, in this garden of the Lord, does the fruit
 of the Spirit grow; and see how divinely it flour-
 ishes. "The fruit of the Spirit is love, joy,
 peace, long-suffering, gentleness, goodness, faith,
 meekness, temperance; against such there is
 no law. And they that are Christ's have cruci-
 fied the flesh with the affections and lusts."

"Glorious things are spoken" with regard to
 the moral, spiritual, and self-sustaining power
 of the church of God. Its foundations, its prin-
 ciples, and its truth are indestructible; its doc-
 trine is immortal as the soul of man into which
 it is implanted, and as the purposes of eternal
 love by which it is maintained. Various have
 been the enemies of this church, but not one has
 failed to discover, to his cost, the moral force,
 of which we speak. Every artifice that could be
 devised by diabolical skill, and every engine of
 power that could be formed, and worked by hu-
 man malice and might, have been put in requisition
 to exterminate Zion; and still "the gates of
 hell" have not prevailed. The "rock" on
 which it is built has been a thousand times as-
 sailed, but in vain. Infidelity has employed
 her metaphysics, ridicule, has pointed her darts,
 and persecution has kindled her fires; but who-
 ever has attempted her ruin, has found her, it
 is invulnerable, at least indestructible. There
 is a power within—the power of truth and the
 power of heaven—that multiplies a thousand-
 fold her heroes and martyrs, upon which her
 foes know not how to calculate. Her assailants
 have perished, but she has survived; her graves
 are strewn around her walls, but those walls
 are brass, and her gates salvation!

It is surely an excess of folly and weakness,
 to attempt to disparage the church of Christ, or
 fix an opprobrium upon its supporters and mem-
 bers. Scorn may turn up her lip, but scornful
 profligacy may laugh, and cold neutrality may
 pass idly along; but this church cannot be made
 contemptible. It may consist of the poor of
 this world, rich only in faith; it may be formed
 of persons who have no external rank, or pre-
 tensions, or influence; nay, even "the weak
 things of the world, and things that are not"
 of "babes and sucklings"—still it is the
 church—the city of God. It contains in it the
 very elements of the heavenly society, it exhib-
 its the fairest representation of the New Jerusa-
 lem; and the "King eternal" is himself the
 "wall of fire around about, and the glory in the
 midst of her."

Unspeaking must be the privilege of being
 connected with this spiritual community. Every
 statement given in Scripture suggests a mo-
 tive to seek admission into it, to become a citi-
 zen and a member. The ground of admission
 and the bond of union is love to Christ. This

and this only, can render the union delightful
 and permanent. If you possess it, there is noth-
 ing to hinder your junction, and nothing can
 ever destroy it, with the blessed family and
 church, which will be at last "represented fault-
 less before the presence of his glory with ex-
 ceeding joy."

A Sunshine prospect.

BY THE AUTHOR OF THE "NATURAL HISTORY OF
 ENTHUSIASM," &c.

"He maketh his sun to rise on the evil and on the
 good."

Let it then be granted—and granted in the
 fullest sense,—that the spiritual condition of
 mankind is a fit subject of the most profound
 sadness; and let it be confessed, moreover, that
 the temporal and visible degradations and mis-
 eries of the nations—their cruelties, their im-
 purities, and their wrongs,—are deplorable. Yes,
 we not only admit these sorrowful facts, but
 we ponder over them daily, and resolve again
 to take no settled ease, while so much wretch-
 edness, moral and natural, affects our fellow-
 men.

Nevertheless, these melancholy feelings, al-
 though just, shall not be allowed to exclude from
 our minds some other feelings equally just, and
 more agreeable. Nay, far from excluding, we
 will rather cherish any cheering and brighten-
 ing thoughts which (illusion apart) may serve
 to temper our anxious and gloomy sadness, nor
 so to utter our earnest and glowing prayer, nor
 to settle in our minds, and especially in order that
 no one element of sacred truth may overpower an-
 other.

"The earth, O Lord, is full of thy riches."—
 "This is true, notwithstanding that other mel-
 ancholy truth, that the 'dark places of the earth
 are full of the habitations of cruelty.' Nor are
 the riches of Divine beneficence to be seen merely
 (and not chiefly) in the luxuriance, and splendid
 colors, and noble forms of the inanimate and ani-
 mal kingdoms. Most we look only to the gorge-
 ous flowers and luscious fruits, to the stately trees
 and the spicy shrubs of torrid climates, or to the
 gems and ores bowelled in the mountains,—
 or must we think only of the gay and busy
 myriads that fill the air, and earth, and water—
 when we would admire and adore the bounty and
 power of the Creator? Oh no! for the Creator is
 Creator of man; and notwithstanding all the
 disgraces and gloomy sadness that have come in
 the praise of God is still to be gathered from the
 lot of humanity and from the special circum-
 stances of the several communities of the hu-
 man family.

We have need here of that faculty of sponta-
 neous analysis in separating the good from the
 evil, which the impulses of genuine benig-
 nity and an elevated piety make easy. Was it not
 in the exercise of this very faculty that He, who
 our pattern in sentiment as well as in conduct,
 was wont to look complacently upon the smiling
 surface of common life, and that he recognized
 its natural delights,—and this, notwithstanding
 the full prospect he had of the hidden destinies
 of man, and notwithstanding a holy sensibility
 towards evil, such as none of us can pretend to?

It is not true that one mode of life only is
 good and happy, nor that whatever falls below a
 certain line on the scale of civilization is in it-
 self pitiable and reprehensible; and especially it is
 not true that the balance of physical enjoyment
 or of general competence and comfort, turns al-
 together in favour of nations far advanced in
 the arts of life. Alas! if the conditions of mil-
 lions of our own countrymen were fully known
 and duly considered and allowed for, it might
 seem too bold a position to assume, that Eng-
 land, with all its boasts, is the happiest of
 lands!

Let no unfair or sinister inference be drawn,
 as if we would palliate great evils or great
 crimes, when we commence this our commen-
 dation of Divine benignity towards man, from
 the but of the slave in our colonies. Our in-
 dignation against the usurpations of men must
 not carry us so far as to do a wrong to the pro-
 vidence of Him who "filleth the world with his
 bounty." Man must indeed do much before he
 quite defeats the benevolence of God. Say
 what we may of the miseries and horrors that
 attend savage despotism and superstition, nei-
 ther the one nor the other has had power to make
 the negro visage, as seen in the wilds of Af-
 rica, gloomy, or to check the din of merriment
 that quite frightens silence from the precincts of
 a Negro village. Nothing less than the spleen
 of system can make us say that the men and
 women and children of these rude tribes are al-
 together wretched. How many times over
 might the length and breadth of British islands
 be measured along the bold sweeps of the Niger,
 the Senegal, and the thousand lesser streams
 that in their long paths of sultry luxuriance,
 make glad those torrid regions! Now we are
 all accustomed freely to admit delicious emo-
 tions of joy when, after gaining some petty em-
 inence of our native land on a summer's morn-
 ing, we look over the breadth of a county. We
 exult in the smiling scene, and think of its
 teeming population. Yes; but does not the
 same sun that makes the landscape glorious
 shine into many a hovell of want, and chamber
 of pain and death? It is true; nevertheless we
 do not repel or reprove our spontaneous glad-
 ness. Let us then only do the same; and beas-
 tainly-faithful when we have reached a moun-
 tain-height within the tropics, and gaze upon
 the boundless plains and populous valleys of Af-
 rica. Throughout those wide expanses—untrod-
 den by the traveller, and yet unknown to our
 assiduous geography, and in thousands of green
 seclusions,—the morning sun awakens merriment;
 the fervour of noon, not inimical as we
 think it, but genial and invigorating to dark
 skins, sheds into dark bosoms a *relief of life*,
 such as our chilly days and artificial modes quite
 deny us the knowledge of. The evening sun,
 and the tender moonlight, not only look peace-
 ful, but are peaceful, in glens and glades
 where our mapmakers have written "unknown
 deserts."

Hark! we must not, any who would hinder us,
 in this our course? We deplore, as much and as
 sincerely as you do, the degradation and hor-
 rors of man; yet will we not let go this element
 of true theology which now we have held of
 us. We are gathering up from all fields the scat-
 tered and too-much-forgotten praise of the Sov-
 ereign Benignity, and we must not be beaten off
 from the task.

Following the rule of actual civilization, rather
 than that of visible resemblance, our transition
 will be at a step from the torrid to the frozen
 zone. Admirable versatility of the human
 constitution, bodily and mental, which enables
 man to be tenant at ease of the extreme do-
 mains of heat and frost! Life has its specific
 character of comfort, and its local sentiment of
 pleasure—yes, and its poetry too, even when
 sepulchred in snow. Let philosophers say, Can

there be poetry where there are no pleasures? Nature
 denies the supposition. Yet it is true that
 the imaginative spirit, the genius of poetry
 has drawn off from the luxurious and glorious
 south, to hover, best pleased, around the pole!
 The round of the year, far from being terrible
 to the Laplanders, the Samoyede, and the
 Kamtschadale; so delights them, that these
 tribes are awake to a love of country, such as
 quite puts to rest the pity wherewith we
 may sometimes contemplate their condition.
 The lamp-bellied burrow—shall we call it tomb?
 —of the living, which inhabits an arctic field
 three-fourths of the year, contains perhaps or-
 dinary more comfort, more amusement, and
 more plenty, than the hut or cottage (sport of
 wind and rain) of the peasant of a temperate
 climate. Then the muffled lord of the wilder-
 ness of frost, fully caparisoned and tight in his
 sledge, and whirling like a sprite over hill and
 dale, enjoys without dismay the clear, deep in-
 tensity of the stern sky. And even he has his
 summer—brief days of enchantment, during
 which all powers of Nature, as if conscious
 they had slumbered too long, are at work with
 visible haste, in loading the earth with flowers
 and fruits.

From the arctic snow-belt we ascend the pas-
 sage table lands of Asia, and look too over the
 grassy steppes of Eastern Europe. How pure
 and invigorating are the gales on these lofty
 and boundless slopes, verdant expanses, spread
 out to the sun above the level of clouds! The
 Tartar, hot and restless—the Mongol, and the
 inebriated—both follow the rambling path which
 Nature herself, by the breezy and freedom of
 her style in these ample regions, marks out for
 them. Rid of the cares that infest a more ar-
 tificial mode of life, and scornful of the restric-
 tions that attach to the tenure of a single spot,
 he drives his wain and his herds from side to
 side of the vast space, as if lord, not of a field,
 nor even of a province, but of a continent. Say
 not that this pastoral life is a faulty and wasteful
 mode of existence, and that it is a necessary
 cause of ferocity;—say it not, lest God's own
 appointment, who fixes the bounds of nations,
 and measures out their inheritances, should hastily
 be blamed.

From the nation of herdsmen we pass over
 to the nation of horsemen, and from the wilder-
 ness of grass to the wilderness of sand. Shall
 the scrupulousity of any deny us leave to admit,
 in this instance, the adaptation of the race to
 the country, or of the country to the race? If
 we discern and commend the structure and the
 nature of the camel—"ship of the desert"—as
 the creature by whose aid those terrible re-
 gions are habitable, may we not also recognise
 in the physical character and temper of the
 driver of the camel corresponding proofs of spe-
 cific design? There are those, let them frankly
 confess it, who would have scrupled much to
 have imputed to the Most High that eulogy of
 the horse which the very voice of God uttered
 out of the whirlwind in the hearing of Job—
 "He paveth in the valley, and rejoiceth in his
 strength; he goeth on to meet the armed men.
 He mocketh at fear, and is not affrighted, nei-
 ther turneth he back from the sword: the quiver
 ratteth against him, the glittering spear, and the
 shield. He swalloweth the ground with fierceness
 and rage, neither believeth he that it is the
 sound of the trumpet. He saith among the
 tumpets, Ha! ha! and he smelleth the bat-
 tle afar off: the thunder of the captains, and the
 shouting." Yes, but there is, in the works and
 ways of Sovereign Wisdom, a freeness and a
 greatness which our slender modes of thinking
 hardly allow us even to contemplate. He who
 fashioned the horse, and who moreover applauds
 its noble qualities, fashioned the horseman also.
 Shall we deny it? It was not indeed God who
 made the Arab a vindictive marauder; but it
 was God who stamped upon the race a spirit and
 courage, a dignity and courage, which, were but
 those fine gifts ruled by His fear, would make
 the son of Ishmael a prince among the nations!

It is there we venture to say, that the most
 elevated style of piety might be fostered. It is
 there, that with two objects only on which the
 eye may fix, and both of them terribly magnifi-
 cent—the clear abyss of heaven, with its bound-
 less of fire, and the boundless breadth of undu-
 lating sand—that the soul, abstracted from the
 cares of artificial life, is thrown upon its inner
 sentiments, and made to feed upon its own sub-
 limities. Arabia, the home of patriarchal piety;
 Arabia, the birth-place of the knowledge of the
 stars, and birth-place too, of the most splendid
 creations of the fancy; Arabia, the cradle of em-
 pire and empire; wants nothing but that
 her fainting sons should have their "eye open-
 ed" by some messenger of the Lord (Gen. xxi
 19), to decay that "well of water,"—spring of
 true wisdom, which long ago burst up in the
 wilderness of the world.

Time would quite fail us, and yet our course
 would be delightful, were we to make this sort
 of pilgrimage in the footsteps of Divine Benig-
 nity, quite through the populous south of the Asi-
 atic continent. Our task would be, at every
 turn, to separate the precious from the vile;—the
 work of God from the corruptions of man; and
 to admire the former, not in a loose and gen-
 eral manner, but in its speciality and its char-
 acteristic forms. We will no longer praise the
 gay urbanities of our gardens, if we may not,
 in the same temper, acknowledge that He who
 is "excellent in working," has shown the ver-
 satility of his power in the national qualities and
 habits of mankind.

Indeed, we mourn that India, and Burmah,
 and China, sleep under the deadly shade of spiri-
 tual delusions;—we mourn it with a pungent
 sadness—parent of zeal. But we will not—nay,
 we dare not, mourn that these glorious lands,
 teeming with the rarest products—the paradises
 of the earth, are full of people! Who shall be
 so bold as to grudge when they witness the
 flooding forth of the creative and conservative
 energy over these regions—regions opulent by
 special grants of nature!—On all those warm
 humid plains watered as the garden of the
 Lord, and upon those hill sides of fruits and
 spices, God is at work, and may we not follow
 and adore? and if, by fatal and lamentable ig-
 norance, the men of those countries fail to ren-
 der tribute to the Creator for the plenitude of his
 gifts, we will go there and take up his neglected
 praises.

Could we but stretch the powers of vision
 across the midnight hemisphere, or take wing
 from west to east, upon the breeze that fans the
 dark sultry hours of the torrid zone; and could
 we look down and see those swarthy millions of
 our fellow-men, resting in safety under the shel-
 tering hand of that Providence which slumbers
 not, and which defends the couch as well of one
 people as another; should we not hear a whis-
 per of reproof, checking any harsh suppositions
 we might have entertained, as if the goodness of
 God were all measured within the straight lines
 of a given latitude and longitude. Yes, it is the

very spectacle of the large beneficence of the
 Creator and Preserver of men, freely dispensed
 to all people, which animates our hope of the
 conveyance, at length, to all people, of the
 highest boon and the best! Ah! while gazing
 as we have just imagined, upon the sleeping mil-
 lions of the Eastern world—guarded by the ever-
 present Power, how should we desire that the
 loud voice of some bright herald from on high,
 might now, at last, rend the silence of midnight,
 and waken, as in a moment, the infatuated na-
 tions from the mortal slumber of their errors.
 But we must stop and hastily reach our
 conclusion, which we must express in more propo-
 sitions than one, as follows:—1st, THAT no
 single TRAIN OF THINKING, or of feeling, in re-
 gard to the condition of mankind, how just so-
 ever it may be in itself, should be allowed to
 overpower and exclude other modes of feelings,
 which also may challenge for themselves truth
 and reason;—but rather that, in the compass of
 our habitual sentiments, we should labor to em-
 brace all genuine emotions, even when we must
 fail to adjust the apparent inconsistencies of
 some of them with others. 2d, That, in proportion
 to the difficulty of the enterprises on which
 Christian zeal and duty may involve us, we
 should cherish the most expansive sentiments as
 those that, in the end, will prove to be the most
 efficient, and the most enduring; and 3d, That
 we should be scrupulously careful not to allow
 the intensity of our evangelized zeal to run into
 that style of exaggeration which intrinsically
 upon the unchangeable glory of the Divine attributes,
 while seeking to promote the Divine honor,
 and in a word—that, with the view of not ex-
 posing ourselves to the danger of lax or sceptical
 indifference, we should avoid whatever
 bears the colors of an acrid and gloomy fanat-
 icism.

Execution of Algeon Sydney.

About ten o'clock in the morning he was con-
 ducted by the sheriff, on foot, from the Tower
 to the place of execution on Tower Hill. He
 was attended by two of his brother's servants,
 and he ascended the scaffold with a firm, un-
 daunted mien—worthy, says Bishop Burnet, of
 the man who set up Marcus Brutus as his mod-
 el. He remarked that "he had made his peace
 with God, and had nothing more to say to men,
 and handed to the sheriff a paper containing a
 vindication of his innocence of the charges al-
 leged against him—but declined to either read
 it himself or have it read to the multitude.—
 Were it not received he offered to tear it up
 When he had pulled off his coat, hat, and dou-
 blet, he observed, "that he was ready to die, and
 would give them no farther trouble." Then he
 handed the executioner three guineas: the fel-
 low grumbled as if the sum was not sufficient;
 he then told his servant to give him more. Kneel-
 ing down, after a pause of a few minutes, he
 calmly laid his head upon the block. The exe-
 cutioner asked if he should rise again? "Not
 till the general resurrection—strike on!" was
 the reply of Sydney. His head was severed at a
 blow. His remains were given to his friends,
 who buried them at Penhurst in the tomb of his
 ancestors. A nation soon cried out against the
 infamy of the deed which murdered the man
 who was among the first to defend the maxim
 that the only true basis of government is THE
 WILL OF THE PEOPLE.

Roman Catholics in England.—A careful
 estimate has recently been made, by the London
 Record, of the catholic population of England
 and Wales.

The number by the new estimate is confident-
 ly set down about 221,133. The estimate is based
 on the number of Roman Catholic marriages,
 as compared with the marriages in the whole
 population. The result agrees very nearly with
 that of estimates that have been made by count-
 ing the catholic Chapels, and allowing 500 to
 each Chapel.

New England Truss Manufactory.

THE subscriber continues to manufacture Trusses of every
 description at his residence, at the old stand, opposite to
 201, No. 305 Washington street, Boston (entrance in Temple
 Avenue, up stairs). All individuals can see him alone, at any
 time at the above place.

Having had twenty years' experience, he has afforded re-
 lief to three thousand persons, and has five years' actual expe-
 rience of relief from the use of his trusses. He is now confident
 he can give every individual relief who may call on him.

The public are cautioned against the many quacks who
 promise what they cannot perform.

Having worn the different kinds of Trusses, more or less,
 that have been offered to the public for the last thirty years,
 from different patent manufacturers and now continues to
 wear those of his own manufacture, he is now able to decide
 upon the merits of the various kinds, and is now ready to oblige
 to all cases that occur; and he has on hand a great number
 of all kinds of trusses, and will furnish any kind of truss that can be had elsewhere.
 Any person who purchases a truss at this establishment, if it
 does not suit, can exchange until they are well suited, without
 additional charge.

J. F. F. manufactures as many as twenty different kinds of
 trusses, among which are all the different kinds similar to
 those that the late Mr. John Beath of this city formerly made,
 and all others advertised in Boston, together with the patent
 elastic spring truss, with spring pads; trusses without steel
 springs; these give relief in all cases of rupture, and in a large
 portion produce a cure, they can be worn day
 and night; impregnated and pivot truss; ambulatory spring
 trusses, made in four different ways; trusses with bell
 and socket joints; trusses for Prolapsus Ani, by wearing which
 persons troubled with a descent of the rectum can ride on
 horseback with perfect ease and safety. Mr. F. makes trusses
 for Prolapsus Uteri, which have answered in cases where per-
 sonal trusses have failed. Suspensory trusses, knee caps and back
 boards, always on hand. As kept on hand, a great number of
 and not of speculation, the undersigned will keep on hand the
 following kinds from other manufacturers, which they can have
 if they do not suit them; after a fair trial, they can exchange
 for any of them; Dr. Hulse's Head's spring truss, Bandell's do.,
 Salmon's ball and socket; Sherman's patent; French do.;
 Marsh's improved truss; Bateman's do., double and single;
 Stone's trusses; also, trusses for children of all sizes.

Any kind of trusses repaired at short notice and made as
 good as when new.

Ladies wishing for any of these instruments, will be waited
 upon by Mrs. Foster, at the above place.

The subscriber makes and keeps on hand, steel shoes for
 deformed and crooked feet, and is doing this every week for
 children and infants in this city, and from out of the city.
 Specimens of his workmanship may be seen at the manufactory.